

Halachically Speaking

Special Issue

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Selected Halachos Regarding Bedikas Chometz

Sponsored

לרפואה שלמה חנה חיה בת מזל
לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת

Before performing the *bedika*, one should clean the house very well, thus making the *bedika* much easier.¹ It is the custom to wash and clean everything extremely well before the *bedika*.² The *chometz* should be sold to the *Rav* before any *bedika* is performed.³ Some are careful to wash their hands before they start *bedikas chometz*.⁴ One should have *hakaros hatov* to his wife for all the hard work she performed in order to insure that the house is prepared properly for *Pesach*.

The Time to Check

It would seem that the *bedika* should be performed close to the *biur*, on the fourteenth day; however, since most people are not home during the day, the *chachumim* said that the *bedika* should be done on the night of the fourteenth. Furthermore, the *bedika* needs to be conducted with the light of a candle (see below) and one may see better with a candle at night.⁵ Most *poskim* say the preferred time to check for *chometz* is in the beginning of the night, right after *tzeis ha'chochavim*.⁶ Some say that the time of *bedika* is a little before *tzieis ha'chochavim*, when it is still day.⁷ The *minhag* is that we follow the first opinion.⁸ Those who have the custom to wait, until the time of *Rabbeinu Tam*, should still check before *Rabbeinu Tam*.⁹

¹ Refer to *Rama* 433:11, *Magen Avraham* 431:21, *Pri Megadim Eishel Avraham* 21, *Machtzis Ha'shekel* 21, *Shulchan Aruch Harav* 433:38, *Ben Ish Chai Tzav* 1:1, *Chai Adom* 119:12, *Kitzur Shulchan Aruch* 111:3, *Sdei Chemed Chometz U'matzah* 5:49:page 166, *Mishnah Berurah* 46, *Haggada Shel Pesach Taam V'Daas* page 7:5.

² *Aruch Ha'shulchan* 14.

³ *Sdei Chemed Chometz U'matzah* 5:4:page 118, *Shearim Metzuyanin B'halacha* 111:3, *Haggada Shel Pesach Taam V'Daas* page 5:3:footnote 3, *Bedikas Chometz U'biuro* page 172, see *Arzei Halevonon* 2:page 17:1.

⁴ *Maharil* page 36:2, *Magen Avraham* 432:1, *Be'er Heitiv* 1, *Pri Megadim Eishel Avraham* beg. of 432, *Ben Ish Chai Tzav* 1:13, *Mishnah Berurah* 2, *Kaf Ha'chaim* 1, *Haggada Shel Pesach (M'Bais Levi)* page 28:4:1, *Hilchos Chag B'Chag* 51:2, *Ohr L'tzyion* 3:7:6:footnote 6. Refer to *Siddur Yaavetz* 2:page 26:7. Some have the custom to wear nice clothes for the *bedika* (*Piskei Teshuvos* 431:1).

⁵ Refer to *Mishnah Pesachim* 2a, *Gemarah Pesachim* 4a, *Yerushalmi Pesachim* 1:5, *Rambam Hilchos Chometz U'matzah* 2:3, *Tur* 431, *Bach*, *Darchoi Moshe* 1, *Shulchan Aruch* 431:1, *Levush* 1, *Shulchan Aruch Harav* 5, *Aruch Ha'shulchan* 15, Refer to *Otzer Ha'halachos* page 42:footnote 1.

⁶ *Chok Yaakov* 1, *Mekor Chaim*, *Elya Rabbah* 5, *Taz* 1, *Machzik Beracha* 1, *Shulchan Aruch Harav* 5 *kuntres achron*, *Machzik Beracha* 1, *Ben Ish Chai Tzav* 1:6, *Chai Adom* 119:7, *Kitzur Shulchan Aruch* 111:1, *Mishnah Berurah* 1, *Aruch Ha'shulchan* 24, *Kaf Ha'chaim* 5, *Yisroel V'hazemanim* page 1:237, *Hilchos Chag B'Chag* page 25. If it is a time of need one may rely on the ones who hold that it may be performed before *tzeis hachochavim*. (*Shar Ha'tzyion* 1).

⁷ *Magen Avraham* 1, *Pri Megadim Eishel Avraham* 1, *Gra*, *Be'er Heitiv* 1, see *M.Z.* 1, *Aruch Ha'shulchan* 25, *Massei Rav* 178.

⁸ *Ibid.*

⁹ *Moadim V'zemanim* 4:286:page 41.

Performing *Melacha* before the *Bedika*

A half hour before the time of *bedika* has arrived one may not busy himself with any work.¹⁰ This is a *gezeira* because there is a possibility that one will be occupied with his work, and neglect to perform the *bedika*.¹¹ If one started working, before a half hour, then he must stop once *tzies ha'chochavim* has arrived.¹²

Eating/Drinking Prior To the *Bedika*

A half hour before the *zeman* of performing the *bedika*, one may not eat a “*seuda*” which consists of bread or any *mezonos* larger than the *shiur* of a *kebeiza*.¹³ If one started a *seuda* before the half hour, he must stop when the *zeman* of *bedika* begins.¹⁴ One may eat a large amount of fruit,¹⁵ while others say that it should not be eaten only before the half hour, not once *tzies* arrives.¹⁶ Drinking is also forbidden after a half hour, if it is a large *shiur*.¹⁷ However, this is only beverages that might bring one to become drunk.¹⁸ It is permitted to drink tea or coffee.¹⁹

Learning Prior To the *Bedika*

Some say that learning may not be done a half hour before the *zeman*,²⁰ and some say that this is only forbidden once the *zeman* has arrived.²¹ If one asks his friend (who is not learning) to remind him to do the *bedika*, then according to everyone, he is permitted to learn within the half hour before the *bedika*.²² Some say if one is giving a *shiur* to the public, in *shul*, then he is permitted to continue learning even after the *zeman* has arrived, and he does not have to stop.²³ (However, this is only if one is not learning so intensely into the *shiur*).²⁴ If one started learning before the half hour before the *zeman*, once the *zeman* comes he has to stop.²⁵ However, one is allowed to finish the *inyun* that he was in middle of.²⁶

Maariv Before or After the *Bedika*

The custom seems to be that one should *daven maariv* prior to performing the *bedika*.²⁷ Some say if one *davens* all year round at a later time (the same set time every night) on the night of the *bedika* he should *daven* before the *bedika* is performed.²⁸

¹⁰ *Mordechai Pesachim* 532, *Gemorah Pesachim* 4a, *Tur*, *Shulchan Aruch* 431:2, *Pri Megadim Eishel Avraham* 5. Some say sleeping should not be done either (*Hilchos Chag B'Chag* page 3:footnote 1).

¹¹ Refer to *Magen Avraham* 6, *Chok Yaakov* 3, *Shulchan Aruch Harav* 5, *Chai Adom* 119:7, *Mishnah Berurah* 5. See *Ran* “*ossur*,”

¹² Refer to *Mishnah Berurah* 431:12.

¹³ *Shulchan Aruch* 431:2, see *Magen Avraham* 4, *Taz* 4, *Chok Yaakov* 4, *Pri Megadim Eishel Avraham* 4, 6, *Aruch Ha'shulchan* 26. If one has a *shomer* to remind him then one is permitted to do actions before *bedika* (*Pri Megadim Eishel Avraham* 7).

¹⁴ Refer to *Chok Yaakov* 8.

¹⁵ *Bach*, *Taz* 4, *Chok Yaakov* 4. Refer to *Elya Rabbah* 232:7.

¹⁶ *Biur Halacha* “*v'lo yeyuchel*.”

¹⁷ *Magen Avraham* 232:17.

¹⁸ Refer to *Magen Avraham* 232:17, *Machtzis Ha'shekel*, *Mishnah Berurah* 35.

¹⁹ *Aruch Ha'shulchan* 26, *Otzer Ha'halochos* page 47:footnote 15.

²⁰ *Rosh Pesachim* 1:1, *Rif* page 2, *Shulchan Aruch* 431:2, *Shulchan Aruch Harav* 5.

²¹ *Chok Yaakov* 5.

²² Refer to *Elya Rabbah* 8, *Shulchan Aruch Harav* 11, *Mishnah Berurah* 7, *Aruch Ha'shulchan* 30.

²³ *Taz* 2, *Magen Avraham* 5, *Shulchan Aruch Harav* 9, *Shar Ha'tzyion* 7. See *Eishel Avraham Butchatch*, refer to *Yechaveh Da'as* 2:59.

²⁴ *Magen Avraham* 5, *Chok Yaakov* 7, *Elya Rabbah* 8, *Shulchan Aruch Harav* 9-10, *Mishnah Berurah* 7, *Otzer Ha'halochos* page 51:footnote 28.

²⁵ *Tur* 431, *Drisha* 3, *Rama* 2, *Shulchan Aruch Harav* 6, *Mishnah Berurah* 10-11, see *Bais Yosef*, *Shulchan Aruch*, *Aruch Ha'shulchan* 29, 30 who disagree.

²⁶ *Aruch Ha'shulchan* 29.

²⁷ Refer to *Magen Avraham* 5, *Pri Megadim Eishel Avraham* 8, *Siddur Yaavetz* 2:page 26:2, *Mishnah Berurah* 8, *Shar Ha'tzyion* 11, *Aruch Ha'shulchan* 31, *Kaf Ha'chaim* 18, *Moadim V'zmanim* 4:286:page 41, Opinion of *Horav Moshe Feinstein zt"l* quoted in *Horav Eider Shlita's sefer on Hilchos Pesach* 1:page 68:footnote 29, *Veyalu Lo Yuval* 1:page 161:249, *Orchos Rabbeinu* 2:page 1:4,

Placing the Ten Pieces of Bread

The custom is to place ten pieces of bread, before the *bedika*, in order that the *beracha* should not have been said in vain if no actual *chometz* was found.²⁹ Some say there is no need to place the bread out, because there is no *beracha l'vatala*, if one does not find *chometz*,³⁰ nonetheless, the custom is to place the bread out.³¹ Some say the reason for placing ten pieces is based on *kabbalah*.³² The *Chok Yaakov*³³ says the reason is because if one would not find any *chometz*, during the *bedika*, he would give up on his search. If one does not put out the bread it is not *meachev*.³⁴ Some say since our houses are cleaned very well before *Pesach*, one must place the bread out before the *bedika*.³⁵ The prevailing custom is that someone else (besides for the one who is performing the *bedika*) places the bread in different areas in the house.³⁶ Some have the custom that the *bodek* places the pieces of bread.³⁷ The *Aruch Ha'shulchan* says one should place the bread near different windows,³⁸ however, this is not the custom.³⁹ One should make sure not to lose any of the pieces of bread.⁴⁰ If one did lose a piece, no new *bedika* is required.⁴¹ The bread should be hard pieces so that it does not crumble.⁴² If one is

Bedikas Chometz U'biuro page 173, *Haggadah Shel Pesach Horav Elyashiv Shlita* page 36. *Haggadah Shel Pesach Chazzon Ish* page 19:1.

²⁸ *Natey Gavriel Pesach* 1:9:page 83 (new print).

²⁹ *Maharil* page 40:8, *Bais Yosef* 432, *Darchei Moshe* 2, *Rama* 432:2, *Taz* 4, *Chai Adom* 119:22, *Kitzur Shulchan Aruch* 111:8, *Moreh V'etzvah* 200:page 53, *Machzik Beracha* 432:8, *Sdei Chemed chometz u'matzah* 5:49, *Kaf Ha'chaim* 31. Some say the reason for placing the bread is in order not to forget to do the *bitul* and *sereifa* on *chometz* the next day (*Bach*, *Chok Yaakov* 14, *Elya Rabbah* 2, *Taamei Haminhagim* 479:page 211, *Lekutei Maharich* page 498 new, refer to *Moadim L'simcha* 4:page 93 for other reasons). Many do not have this custom (*Mor V'kitzia* page 94, *Machzik Beracha* 432:8, *Massei Rav* page 205:footnote 5, *Moadim V'zmanim* 4:287, this was the custom of the *Briska Rav* *zt"l* quoted in *Haggada Shel Pesach M'Bais Levi* page 28:10, the *Chazzon Ish* did not place the ten pieces before the *bedika* quoted in *Haggada Shel Pesach* of the *Chazzon Ish* page 19:2) Refer to *Mivakshei Torah Nissin* 5760 pages 625-635 on the whole *inyun*.

³⁰ Refer to *Bais Yosef*, *Be'er Heitiv* 8, *Sharei Teshuva* 3, *Gra*, *Mishnah Berurah* 13, *Minhag Yisroel Torah* 432:1, Opinion of *Horav Shlomo Zalman Aurbach zt"l* (*Madanei Shlomo* page 4). The *Tamim Daim* 29:page 11 says this *minhag* is a *minhag* for women, refer to *Mekor Chaim* 432, *Moadim L'simcha* 4:page 91).

³¹ *Rama* *ibid*, *Sdei Chemed chometz u'matzah* 5:49:page 166, *Yechaveh Da'as* 5:31, *Yabea Omer O.C.* 9:92:2, *Tzitz Eliezer* 9:17:page 95-95b says there is a *mekor* in the *Gemora Pesachim* 7b for this custom, *Hilchos Chag B'Chag* page 64:9, Refer to *Moadim L'Simcha* 4:page 92, *Mivakshei Torah Nissin* 5760 page 634, *Haggada Shel Pesach Taam V'Daas* page 7:5, *Eyleh Hem Hamoadey* page 52.

³² Refer to *Be'er Heitiv* 8, *Sefer Matamim* 1:page 83:15 (new), *Lekutei Maharich* (new) page 498, *Miyum Ha'halacha* 3:93, *Chazzon Ovadia Pesach* 1:page 36, *Moadim V'zmanim* 4:287, *Otzer Ha'halochos* 1:page 96.

³³ 432:14.

³⁴ *Chazzon Ovadia Pesach* 1:page 36.

³⁵ *Shar Ha'tzyion* 12, *Aruch Ha'shulchan* 5, *Yabea Omer O.C.* 9:88:12, *Haggadah Shel Pesach Horav Elyashiv Shlita* page 16.

³⁶ *Sdei Chemed Chometz U'matzah* 5:49:page 166, *Kovetz Bais Aaron V'yisroel* 73:page 105:4, *Haggadah Shel Pesach Horav Shlomo Zalman Aurbach zt"l* page 279, *Natei Gavriel* 8:5 (new), *Piskei Teshuvos* 432:4, *Otzer Ha'halochos* 1:page 96, *Bedikas Chometz U'biuro* page 171, *Shevus Yitzchok Pesach* page 64. This is the custom of *Horav Yisroel Belsky Shlita*. One should write down where each piece of bread were placed (*Natei Gavriel* 8:8 new). Refer to *Siddur Pesach K'hilchoso* 13:footnote 3. Some say the wife prepares the pieces of bread (*Teshuvos V'hanhugos* 3:115).

³⁷ *Haggadah Shel Pesach Horav Elyashiv Shlita* page 36. *Orchos Rabbeinu Pesach* 2:5. The *Terumas Hadeshen* 133 seems to say you should place the pieces out by yourself.

³⁸ 432:4, see *Moadim L'simcha* 4:page 97 for the reason. Some say one should place it under a cabinet therefore he would check there during the *bedika* (*Haggada Shel Pesach Horav Elyashiv Shlita*) page 15.

³⁹ *Mevakshei Torah Nissin* 5760:page 625. One should place them in ten different places (*Bedikas Chometz U'biuro* page 171:footnote 14).

⁴⁰ *Mishnah Berurah* 432:13. One should count the pieces he finds in order to prevent losing any pieces (*Bedikas Chometz U'biuro* page 172).

⁴¹ Refer to *Shulchan Aruch* 434:1, *Magen Avraham* end of 432, *Sharei Teshuva* 432:7, *Bedikas Chometz U'biuro* page 172:footnote 16, *Yechaveh Da'as* 5:31

⁴² *Magen Avraham* 6, *Chok Yaakov* 13, *Elya Rabbah* 2, *Mekor Chaim* 432, *Mishnah Berurah* 12, *Aruch Ha'shulchan* 4, *Kaf Ha'chaim* 29, *Lekutei Maharich* page 498 (new).

using soft bread then he should place the bread on a plate, tin foil or in a plastic bag.⁴³ The size of each piece should be less than a *k'zayis*,⁴⁴ however, all the pieces together should equal a *k'zayis*.⁴⁵ Many people do a very superficial *bedika*; they search for the ten pieces of bread and conclude their search. However, this *bedika* is not valid and hinges on a *beracha l'vatata*.⁴⁶ One has to check the entire house during the *bedika*, and it is not sufficient to just collect the ten pieces of bread. If one will not be home for *Pesach*, and he performs a *bedika* earlier than the fourteenth (i.e. the thirteenth), the *minhag* is to place the bread before performing the *bedika*.⁴⁷ One should hide all the *chometz* that he has to burn in his house and not only the *chometz* that is found during the *bedika*.⁴⁸ One should not give children *chometz* after the *bedika* has been completed.⁴⁹

Being Mafsik between the Beracha and Bedika

One should not speak between the *beracha* and the search for the *chometz*,⁵⁰ even words that are related to the *bedika*.⁵¹ If one spoke even one word⁵² that is not related to the *bedika*, he has to repeat the *beracha*.⁵³ If it is something that is related to the *bedika*, no new *beracha* is required.⁵⁴ One should not wait between the *beracha* and the *bedika* longer than the span of *toch k'dei dibbur*.⁵⁵ If one waited longer than the allotted time, no new *beracha* is recited.⁵⁶

Being Mafsik during the Bedika

When one begins the *bedika* process, until the *bedika* and *bittul* are completed, one should not talk, this includes *divrei torah* as well.⁵⁷ The reason is that one should put his whole heart into concentrating on the *bedika*.⁵⁸ One may talk words that are related to the *bedika* even *l'chatcilah*.⁵⁹ If one spoke words that are not related to the *bedika*, there is no need for a new *beracha*.⁶⁰ If one has to use the facilities during the *bedika*, he may recite an

⁴³ Refer to *Yechavah Da'as* 5:31, *Miyum Ha'Halacha* ibid, *Haggada Shel Pesach Horav Elyashiv Shlita* page 36, *Hilchos Chag B'Chag* page 64:9, *Ohr L'tzyion* 3:7:6:footnote 6.

⁴⁴ *Machzik Beracha* 432:9, *Sdei Chemed Chometz U'matzah* 5:49:page 165, *Mor V'ohalos berochos* 18, *Kaf Ha'chaim* 30, *Chazzon Ovadia Pesach* 1:pages 36-38.

⁴⁵ *Orchos Chaim Spinka* 432:8, *Shearim Metzuyanim B'halacha* 11:9.

⁴⁶ Refer to *Machzik Beracha* 432:18, *Sharei Binah* 19, *Kitzur Shulchan Aruch* 111:8, *Lekutei Maharich* page 98 (new), *Taam V'Daas Meikeitz* page 233 (old), *Haggada Shel Pesach Horav Shlomo Zalman Aurbach zt"l* page 280, *Mivakshei Torah Nissin* 5760 pages 560-561, *Bedikas Chometz U'biuro* page 127.

⁴⁷ Refer to *Kinyan Torah* 2:82, *Minchas Yitzchok* 8:35, *Divrei Shalom* 3:108, *Haggada Shel Pesach Horav Elyashiv Shlita* pages 33-34. This is the opinion of *Horav Yisroel Belsky Shlita*.

⁴⁸ *Bach*, *Maharil* page 41:9, *Magen Avraham* 434:1, *Mishnah Berurah* 434:2, 4, *Biur Halacha* "oh yanichenu," *Shar Ha'tzyion* 4, *Mivakshei Torah Nissin* 5760: pages 560-561.

⁴⁹ *Bedikas Chometz U'biuro* pages 184-185, refer to *Ha'kotton V'hilchosuv* 1:22:3:footnote 7.

⁵⁰ *Levush* 432:1, *Ben Ish Chai Tzav* 1:5, *Aruch Ha'shulchan* 2, see *Otzer Ha'halochos* page 71.

⁵¹ Refer to *Rosh Pesachim* 1:10, *Shulchan Aruch* 432:1, *Shulchan Aruch Harav* 6, *Kaf Ha'chaim* 16, *Mamer Mordechai* 3, see *Rama* 167:6. If it is not possible to avoid talking then you may (*Shulchan Aruch Harav* 6).

⁵² *Pri Megadim Eishel Avraram* 3, *Kaf Ha'chaim* 15, *Mishnah Berurah* 167:36, 206:12, *Otzer Ha'halochos* pages 71-72:footnote 4.

⁵³ *Magen Avraham* 3, *Chok Yaakov* 7, *Mishnah Berurah* 5, see *Taz* 3, *Otzer Ha'halochos* page 72:footnote 5.

⁵⁴ *Magen Avraham* 3, *Chai Adom* 119:19, *Mishnah Berurah* 5, *Aruch Ha'shulchan* 2.

⁵⁵ Refer to *Shulchan Aruch* 206:3, *Magen Avraham* 4, *Machtzis Ha'shekel*, *Elya Rabbah* 4, *Shulchan Aruch Harav* 3, *Nishmas Adom* 5:9, *Mishnah Berurah* 34, *Kaf Ha'chaim* 10, 15, *Sharei Ha'beracha* 13:footnote 33. See *Taz* 3, *Be'er Heitiv* 206:2, *Levush* 1, *Aruch Ha'shulchan* 206:4, *Kaf Ha'chaim* 206:15.

⁵⁶ *Otzer Ha'halochos* page 73:footnote 9.

⁵⁷ Refer to *Shulchan Aruch* 432:1, *Levush* ibid, *M.Z.* 3, *Shulchan Aruch Harav* 7, *Kaf Ha'chaim* 20, *Aruch Ha'shulchan* 2. Although the *Shulchan Aruch* ibid says until the *bedika* is over some *poskim* say it means until the *bitul* is over (*Pri Megadim* ibid, *Kaf Ha'chaim* 21, *Chazzon Ovadia Pesach* 1:page 44:5).

⁵⁸ *Rosh* ibid, *Levush* ibid, *Aruch Ha'shulchan* 2, see *Taz* 3 *Kaf Ha'chaim* 21.

⁵⁹ *Maharil* page 38:5, *Elya Rabbah* 5, *Mamer Mordechai* 3, *Shulchan Aruch Harav* 7, *Mishnah Berurah* 432:6, *Kaf Ha'chaim* 16,18, *Otzer Ha'halochos* page 76:footnote 26. It is permitted for one to answer *amen* and to thunder and lighting as well (*Natei Gavriel* 1:14:6, *Chazzon Ovadia Pesach* 1:page 45).

⁶⁰ *Rosh* ibid, *Magen Avraham* 4, *Chok Yaakov* 8, *Shulchan Aruch Harav* 7, *Chai Adom* 119:19, *Mishnah Berurah* 6.

asher yotzar.⁶¹ In a situation where one is in middle of the *bedika*, and the phone rings, he may answer the phone and say he is in middle of the *bedika*.⁶²

Wax Candle/ Flashlight/ Electric Lights

One has to search for *chometz* with the light of a candle.⁶³ The candle has to be a one wick candle.⁶⁴ It should initially be made out of wax.⁶⁵ Some say the reason for using wax is based on *kabbalah*.⁶⁶ A torch may not be used,⁶⁷ and a candle that is made with two wicks may not be used.⁶⁸ Some have the custom that the lights are kept on because the more light the better it is for one to find *chometz*.⁶⁹ Many have the custom to have the lights off during the *bedika*.⁷⁰ In places where it is hard to check one may use a flashlight.⁷¹ However, the custom is to use a wax candle for the *bedika*,⁷² therefore, one should start off using a wax candle and then he may use a flashlight, etc.⁷³

Using a Feather and Spoon for the *Bedika*

The custom is to use a feather by the *bedika* to help clean any *chometz* that may be found.⁷⁴ The custom to use the spoon is so that if one does not find any *chometz*, one would be able to burn the wooden spoon.⁷⁵ However, we have the custom to place ten pieces of bread so there is no reason to use the spoon.⁷⁶ Some say the reason one should use a spoon is so that when one does the burning it should consist of burning some wood.⁷⁷

⁶¹ *Natei Gavriel* 1:14:5:footnote 8 in depth, *Chazzon Ovadia Pesach* 1:page 45, *Haggada Shel Pesach Horav Elyashiv Shlita* page 17, see *Otzer Ha'halochos* page 76:footnote 30 who argues.

⁶² Opinion of *Horav Shlomo Zalman Aurbach zt"l* quoted in *Mevakshei Torah* 2:page 455. Refer to *Natei Gavriel* 1:14:7.

⁶³ *Gemorah Pesachim* 2a, *Shulchan Aruch* 433:1, *Shulchan Aruch Harav* 1, *Aruch Ha'shulchan* 1, *Kaf Ha'chaim* 1.

⁶⁴ *Rama* *ibid*.

⁶⁵ *Shulchan Aruch* 433:2, *Shulchan Aruch Harav* 8, *Ben Ish Chai Tzav* 1:2, *Aruch Ha'shulchan* 2, *Chazzon Ovadia Pesach* 1:page 38:2.

⁶⁶ *Moadim L'simcha* 4:page 101.

⁶⁷ *Gemorah Pesachim* 7b, *Shulchan Aruch* 433:2, *Shulchan Aruch Harav* 8, *Mishnah Berurah* 8, *Aruch Ha'shulchan* 2, *Kaf Ha'chaim* 11.

⁶⁸ *Rama* *ibid*, *Magen Avraham* 6, *Shulchan Aruch Harav* 10, *Kaf Ha'chaim* 17,19, 20. If one used a torch one needs to perform a new *bedika* (*Magen Avraham* 5, *Chok Yaakov* 5, *Mishnah Berurah* 10, *Aruch Ha'shulchan* 2).

⁶⁹ Custom of *Horav Moshe Feinstein zt"l* quoted in *Horav Eider Shlita's sefer on Hilchos Pesach* 1:page 86:footnote 84, *Horav Yisroel Belsky Shlita*, *Chazzon Ish* quoted in *Haggadah Shel Pesach Chazzon Ish* page 19:3, *Haggadah Shel Pesach Taam V'Daas* page 5:2, *Haggadah Shel Pesach Horav Elyashiv Shlita* page 17 and 36, see *Shevus Yitzchok Pesach* page 34 quoted this as being the opinion of *Horav Shlomo Zalman Aurbach zt"l* (See *Haggadah Shel Pesach of Horav Shlomo Zalman Aurbach zt"l* page 279), Refer to *Chazzon Ovadia* *ibid*:page 40, *Shevet Ha'Levi* 1:136, *Moadim L'simcha* 4:page 115. *Horav Elyashiv Shlita* is of the opinion that a *ner* is only needed for the cracks and crevices (*Hilchos Chag B'Chag* page 79).

⁷⁰ *Bedikas Chometz U'biuro* page 176:footnote 35 quoting this as being the custom of the *Briska Rav* and others, *Natei Gavriel* 1:17:18, *Hilchos Chag B'Chag* page 78:7, *Otzer Ha'halochos* page 116:13, *Haggadah Shel Pesach Taam V'Daas* page 5:2, *Piskei Teshuvos* page 5. (If one does not have the lights off it is also fine) (*Otzer Ha'halochos* page 116:13:footnote 32, *Orchos Rabbeinu* 2:page 6:2).

⁷¹ Refer to *Natei Gavriel* 1:17:19, *Chazzon Ovadia Pesach* 1:page 138:2:footnote 13 in depth, *Otzer Ha'halochos* page 116:12, *Horav Eider Shlita's sefer on Hilchos Pesach* page 86, *Shevet Ha'Levi* 1:136:page 137, *Shevus Yitzchok Pesach* page 35 quoted the opinion of *Horav Shlomo Zalman Aurbach zt"l*, see *Siddur Pesach K'hilchoso* page 159. In places where one cannot go with a candle i.e. under beds or in a closet, then one should use a flashlight etc. (*Be'er Moshe* 6:K.A. 63). *Horav Yisroel Belsky Shlita* does not use a flashlight. Refer to *Yabea Omer* 4:40, *Bedikas Chometz U'biuro* page 176:footnote 36.

⁷² *Hilchos Chag B'Chag* page 75:5.

⁷³ *Horav Eider Hilchos Shlita's sefer on Hilchos Pesach* page 86 in the name of *Horav Aaron Kotler zt"l*.

⁷⁴ *Magen Avraham* 433:21, *Pri Megadim Eishel Avraham* 433:21, *Chai Adom* 119:12, *Mishnah Berurah* 433:46, *Aruch Ha'shulchan* 433:14, *Lekutei Maharich* 3:page 498, *Hilchos Chag B'Chag* page 49:footnote 1.

⁷⁵ *Kaf Ha'chaim* 432:32.

⁷⁶ *Aruch Ha'shulchan* 445:11.

⁷⁷ Refer to *Rashash Mesechtas Shabbos* 66a:page 47, *Taamei Haminhagim* 479:footnote 1. See *Maodim L'simcha* 4:pages 98-99.

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חג כשר ושמח

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Each week a different area of contemporary *halacha* is reviewed with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlit"o* on current issues. Detailed footnotes are provided for further study.

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